

REBELLION IN THE NORTH!!
EXTRAORDINARY DISCLOSURES!
VALLANDIGHAM'S PLAN TO OVERTHROW THE GOVERNMENT!
THE PEACE PARTY PLOT!

FULL DETAILS OF THE ORGANIZATION.

*Its Declarations, Oaths, Charges, Signs, Signals, Passwords,
Grips, &c., &c.*

[As much as has been said in the local press, of the recently discovered plot at the North, for the formation of a Northwestern Confederacy, we have had no account of the organization itself. It is with the view of informing the public as to the character and extent of this menaced counter-revolution in the North, that the present pamphlet is published. The following *expose* will serve to show that the organization is not only an extensive one, but also that it counts in its ranks some of the leading politicians of the Opposition party in the United States. There are some in the Opposition press who pretend that the whole affair is but a bugbear story, started in order to make capital for Lincoln and his party. There is something more than a mere political motive in this movement; and it is not the first time that we have heard of its existence. It is evident there is a strongly prevalent opinion in the North that the time has come, when that section of country, to free itself from the usurpations and tyranny of the Lincoln dynasty, must be precipitated into a revolution; as it will be by the conflict of arms alone that it can recover its lost rights and immunities.

That party, whether its ulterior motive be peace with the Confederate States or a further prosecution of the war upon "more civilized bases," is actuated by the sole desire of regaining their rights and re-asserting their power over their government. The noticeable fact of the organization is that its professions and purposes are different in different States, which is never the case with purely political organizations which strive to perpetuate peculiar institutions or to propagate special political theories. The cardinal principle of States Rights doubtless admonished the founders that each State should be left to decide for itself as to the best mode and the safest agencies by which to re-affirm its ravished sovereignty; and this would serve to explain the diversity of form observable in the different organizations. The reader will decide whether an organization founded on such principles is likely to accomplish its object.—**PUB.**]

Ritual of "O. A. K."

1. The sign of recognition is made by placing the right hand on the left arm, just above the elbow, bringing the left hand over the right forearm, and thrusting the right hand under the left arm, *a la militaire*. The response to this sign is made by placing the right hand above the eyes, with the fingers closed as if shading them; which is again acknowledged by stroking the chin, as in arranging the beard.

2. After this sign, parties approaching each other, each throw forward the right foot until they meet, and taking hold of the hands, each extends the forefinger of the hand used and brings it in contact with the inside of the wrist of the opposite party with firm pressure. The party first advancing then utters the word "Nu," the other party ejaculates "Oh!" the first party then says "Lac." These three syllables are the word "Calhoun" transposed.

3. The sign of distress is made by throwing up the right arm, as if adjusting the coat. A word is used as a sign of distress in the night time, when the sign cannot be seen. This is "Och hone." The obligation is given standing, the candidate taking the position of a soldier, placing the left hand upon the right breast, and raising the right hand, when the usual oath of fidelity is given.

After the first and second signs are given, if there be doubt in regard to either party by the other, the party so doubting will clasp his hands together firmly, when the opposite party will at once ask, "What have you there?" The answer is, "A box." He then asks, "Where are the keys?" The first party answers, "O.;" the second party says, "A.;" when the first party says "A.;" second replies, "O. A. K." or "Order of American Knights."

The salutation is made on entering a lodge by placing the left hand on the right breast and raising the right hand—the attitude of the candidate when taking the obligation.

Neophyte Degree.

"Grand hail" is given by bringing the right forearm to a position similar to the military salute, without touching the head or cap, with the palm of the hand to the front and fingers closed; if noticed, drops the hand to his side.

The party hailed answers by the "Minor hail," which is as follows:—The right hand is brought to the forehead, as though shading the eyes. The parties then immediately approach each other and give the grip and word as heretofore described. In case of doubt, the hands are clasped as before described.

DEO—INVOCATION.

God of our fathers! whose inspiration moved them to mighty deeds of valor in the cause of Eternal Truth, Justice and Human Rights; we, their sons, would fain recognize the same presence and inspiration in this V., consecrated to the principles which they inculcated by precept and by example, and defended with their lives and their sacred honor. With the Divine Presence let holiest memories come, like incense to our souls, and exalt them with emotions worthy of the ceremonies of the Supreme occasion. Amen!

DECLARATION OF PRINCIPLES.

1. God hath created the Universe!
2. All men are endowed by the Creator with certain rights—equal, so far as there is equality, in the capacity for appreciation, enjoyment and exercise of those rights—some of which are inalienable, while others may, by voluntary act or consent, be qualified, suspended or relinquished, for the purpose of social or governmental organization.
3. Government arises from the necessities of society.
4. Right government derives its sole authority from the will of the governed, expressly declared.
5. The grand purpose of government is the welfare of the governed; its success is measured by the degree of progress which the people shall have attained towards the most exalted civilization.

6. Government founded upon the principles enunciated in the foregoing propositions is designated "Democraey."

7. Reflection, observation and experience seem to have established in the minds of wise and impartial men the conclusion that government, properly organized upon the great principles which our revolutionary ancestors, patriots and sages held, inculcated and defended, best achieves the grand and beneficent ends of human government.

8. The government organized and existing in the original thirteen States of North America; when they had severally renounced their allegiance to the government of Great Britain, we regard as the wisest and best adapted to the nature and character of the people inhabiting the continent of North America at the present day.

9. The government designated "The United States of America," which shall shed its light along the path of our future ages, was the conception and achievement of wisdom, enlightened patriotism and virtue. That government was created by thirteen free, sovereign and independent States for their mutual benefit, to administer to their common interests and concerns, being endowed with the powers, dignity and supremacy, and no further or other, which are distinctly specified, and warranted and conferred by the strict letter of the "Constitution of the United States."

OBLIGATION.

1, ———, fully comprehending and appreciating the declaration of principles which I have just heard pronounced, hold them for truth—to cherish them in my heart—to inculcate them among my fellow men—to illustrate them as far as in me lies in my daily walk and conversation, and, if need be, defend them with my life. I solemnly promise that I will never reveal, or make known to any person or persons, by sign or signs, word or words, nor in any other manner, the ceremonies in which I have just taken part, nor the names nor persons who have participated with me, nor any single word nor thing which I have heard or have seen herein. To the faithful performance of all which, in presence of these witnesses, my worthy sponsors, I pledge my most sacred honor. Amen.

Here give the signs and passwords of the V. and the signal of distress of

Second Degree.

The hailing sign is made by locking the fingers of the hands tightly and placing the ends of the thumbs together and bringing the palms of the hands closely against the abdomen. The response is made by placing the right hand on the left breast, which is the position the candidate is placed when taking the obligation. The hailing party then clasps his hands together, when the following colloquy ensues:—1. "What?" 2. "Star." 1. "Arc." 2. "Turus." 1. "Watchman, what of the night?" 2. "Morning cometh." 1. "Will you inquire?" 2. "Inquire ye." 1. "Return." 2. "Come." Watchword 'BAYARD.'

1. The true man is immortal, and cannot attain perfection in the body that passeth away.

2. In the economy of Providence there are found degrees of capacity. The superior must progress, and should at the same time advance the inferior by refining influences towards complete civilization.

3. When a people, of whatsoever race, shall have attained a social status favorable to material and intellectual progress, they should establish and maintain such form of government as a majority shall expressly declare and ordain.

4. All power resides in the people, and is delegated always to be exercised for the advancement of the common weal by the express terms of the ordinance or constitution. Hence any encroachment beyond the express limits is usurpation on the part of the delegate, and is dangerous to the liberties of the people, since usurpation unrebuked is despotism accepted.

5. The people composing a distinct governmental organization, being the best judges of their peculiar wants, may modify or change their constitution or organic law whenever they shall find adequate necessity therefor, having careful regard, however, to recognized and approved ideas and principles in regard to human government.

6. Whenever the chosen officers or delegates, to whom the people have entrusted the power of the government, shall fail or refuse to administer the government in strict accordance with the letter of the accepted constitution, but shall assume and exercise power or authority not delegated, it is the inherent right and the solemn and imperative duty of the people to resist the functionaries, and, if need be, to expel them by force of arms. Such resistance is not revolution, but is solely the assertion of right—the exercise of all the noble attributes which impart honor and dignity to manhood. Submission to power or authority usurped, is unmitigated debasement of an entire people, and the debasement is increased in its measure of shame while the submission continues.

7. The strong shall not assail the weak for oppression, conquest or extended rule.

8. Woman, in whatever sphere, should be tenderly cherished, and her virtues exalted and maintained in unsullied purity; and all her wrongs must be properly avenged. This sacred duty our Order enjoins.

9. The orphan, especially of a worthy brother, who shall have been called to service in the temple above, should be cherished, educated and established in the golden path which virtue has traced. This sacred duty our Order enjoins.

10. The virtues which are inculcated and enjoined by the precepts of religion must be cherished by the brotherhood.

11. Industry must be encouraged, and especially directed to the useful pursuits and avocations of peace.

12. The arts, sciences and general literature must be fostered and amply remunerated amongst our brotherhood.

13. Our swords shall be unsheathed whenever the great principles which we aim to inculcate and have sworn to maintain and defend shall be assailed, or in defence of the oppressed against the oppressor. Thus shall we best illustrate our worthy name and the high behests of our Order.

AMEN.

Thou wilt now give earnest heed to the instructions of our E. K. C. W., who will demand of thee a solemn obligation.

OBLIGATION.

I, ———, within the sacred precincts of the inner T., do now freely renew the vows which I have plighted in my progress hither. I do further solemnly promise that I will faithfully keep secret every word that I may hear; nor will I speak of nor reveal, by word or intimation, anything which I may see within or without the T., which I am enjoined or expected to preserve an inviolable secret, except to a brother of the Q., whom I know to be such. That I never will explain any or either of the signs, hails, passwords, watchwords, emblems, insignia, initials, initial letters, nor the seal, nor sign manual of the degree of the Q., to any one except a brother of that degree. That I will, as becometh a true E. K., at all times and in all places, respect, perform and obey each and every order, command or request, made to or of me by the E. K. G. C., or other superior authority touching any matter or thing which belongs or relates or pertains to the purposes or plans of the O. A. K., if in my power so to do; and that I will carefully regard and obey all instructions touching my own conduct and duty in all matters and things relating or pertaining to the Order, which may be communicated or imparted to me, whether in or out of office, by the superior authority of the Order. I do further solemnly promise that I will ever cherish in my heart of hearts the sublime creed of the E. K., as explained to me in this presence; and will, so far as in me lies, illustrate the same in my intercourse with men, and will defend the principles thereof, if need be, with my life, whensoever assailed, in my own country first of all. I do further promise that my sword shall ever be drawn in defence of the right, and especially in behalf of the oppressed against the oppressor. I do further solemnly declare that I will never take up arms in behalf of any monarch, prince, potentate or government which does not acknowledge the sole authority or power to be the will of the governed, expressly and distinctly declared, nor in any cause or service as a mercenary. I do further promise that I will ever cherish kindly fellowship toward all true E. K. everywhere, and will ever defend them in the

right. I do further solemnly promise that I will ever regard, cherish and protect the woman, in whatever relation or condition, and the orphan, and especially the mother, wife, sister or orphan of a deceased brother of the Order, and will defend them and each of them against wrong, insult and oppression, at the hazard of my life. I do further solemnly promise and declare that I will never induct, nor consent to the induction, of any one into the sublime degree of the 2, who shall not have been duly and well instructed in the first degree of the T., nor then until he shall have first been unanimously approved by a legally constituted conclave of E. K., nor in any place which has not been duly appointed and consecrated to that end by the competent authority, nor in the presence of any less number than thirteen E. K., in good standing, each and all of whom shall approve and consent to such induction. I do further solemnly declare, in the presence of these E. K., my witnesses, that I now plight these, my solemn vows, with full knowledge and understanding, and with my full assent that the penalty declared against any violation of any or either of these my vows and promises, will be a surrender of my sword and the jewels with which I shall have been adorned in honor, and my name shall become a byword amongst the brotherhood to be pronounced only with anathema and scorn. Divine Presence! approve my truth, and ye E. K., hear and witness my vows. Amen.

CHARGE.

Brother! Thy proficiency in our sublime lessons approve thy worthiness to be inducted into the rites and mysteries of the innermost T., and to co-operate with E. K.'s in the noble work to which they are assigned, which demands the exercise of all the higher and holier attributes of true manhood.

Be admonished that thou hast participated, while in this Presence, in no unmeaning ceremony. Cherish our Creed! Respect thy solemn oath! In thy inner and outer life illustrate the behests of our Sacred Order! So shall thy reward on earth be exceeding great in regard to this world's substance, while thy name shall awaken glorious emotions in the hearts of millions yet unborn, and thy great and noble deeds shall be embalmed in the incense of holiest memory, and renowned in sublimest song or grateful story.

Still thy journey leadeth due East, by virtue's golden path. Perils still await thee; but our worthy Guardians on either side the way will guide thee safely onward. Put thy trust in God! Be Truth thy cloud by day, thy Star by night, so shall thy footsteps follow to the portals of the Temple not made with hands.

Listen to the words of inspiration! then onward! Still thy watchword, Onward!

3

1. A well defined belief in the existence of a Creator and the Supreme Ruler of the Universe of Worlds, cherished as an abiding sentiment, imparts true dignity to manhood.

2. Moral perfection is possible to humanity, in accordance with the Divine purpose, as manifest in the lessons of nature and from revelation; yet so numerous and diverse are the unfavorable circumstances surrounding every condition, common to all, peculiar to many, that an approximate degree of excellence is well attained. Be the watchword of our Order, Onward! upward! higher!

3. Social and governmental organizations are good and favorable to the progress, or are vicious, and tend to the debasement of a people. Hence, while it is the exalted mission of our Order, to teach and inculcate the great principles of truth, whereupon is founded the system of right government, it is our first and solemn duty, as a fraternity and as individuals, within our respective spheres of action, to promote social organizations upon principles of truth, enlightened by the precepts of our holy religion, so that the best and most efficient governments shall be established among the nations of the earth.

4. A people, upon whatever plane they may be found in the ascending scale of humanity, whom neither Divine revelation nor the inspiration of nature around them can compel to progress onward and upward, should be subjected to a just and humane servitude and tutelage to a superior race, until they shall

be able to appreciate the benefits of civilization. Distinctive and palpable developments indicate the plane upon which the race is founded in the scale of humanity; and the Caucasian or white race exhibits the most perfect and complete development. Hence the noblest efforts of that race should be directed to the holy work of civilizing and elevating the wild and savage races wheresoever found; nor should those efforts cease until such race shall be able to organize and to maintain a government for themselves which shall promote their continuing progress and advancement in civilization.

5. The ideas and principles which our Order inculcates and will maintain, are the same ideas and principles in regard to the best and most efficient government, which were taught and maintained by the men of glorious renown, who founded the original thirteen States of North America.

6. Those States were assailed by a despotic power, which aimed at their conquest and subjugation to its rule; hence they made common cause for their mutual defence and established friendly relations with each other, declaring their purposes and intentions in that regard in the compact entitled "Articles of confederate and perpetual union between the States."

7. When those States had nobly maintained the 'freedom and independence,' they severally entered into a compact entitled "The Constitution of the United States of America," for the ends and purposes therein distinctly declared and specified, and the government thereby created was endowed by the States, acting in their several capacities of "free and independent States," with power sufficient to the accomplishment of those ends and purposes, and no others. Powers not delegated to that government by the letter of the compact cannot be exercised by it.

8. Sovereignty resides in and with the people of the States respectively, which are parties to the "constitution of the United States." Sovereignty comes to men from God, the supreme ruler of the universe. It cannot be alienated, neither can it be delegated. Some of its powers may be exercised by delegated or constituted authority, while others cannot be so exercised, except at the sacrifice, on the part of the constituent, of all that which lends dignity to manhood.

9. The government designated "The United States of America" has no sovereignty, because that is an attribute with which the people, in their several and distinct political organizations, are endowed, and is inalienable. It was constituted by the terms of the compact, by all the States, through the express will of the people thereof respectively—a common agent, to use and exercise certain named, specified, defined and limited powers, which are inherent of the sovereignties within those States. It is permitted, so far as regards its status and relations as common agent in the exercise of the powers carefully and jealously delegated to it, to call itself "supreme," but not "sovereign." "Supremacy," in a just sense of the term, as plainly intended by the tenor and spirit of article VI. of "the constitution," was created, defined and limited by the exercise of the powers of the sovereignties.

10. In accordance with the principles upon which is founded the American theory, government can exercise only delegated power; hence, if those who shall have been chosen to administer the government shall assume to exercise powers not delegated; they should be regarded and treated as usurpers.

The reference to "inherent power," as also to existing "necessity," on the part of the functionary, for sanction of any arbitrary exercise of power by him, we will not accept in palliation or excuse.

The dogma of the "divine right," which despots assert, we reject and repudiate, as did the patriots and sages of the Revolution, whose virtues we would emulate, whose glorious renown we will ever cherish in sacred memory.

OBLIGATION.

I, ———, in the presence of God and these M. E. K., do solemnly renew the vows which I have plighted in my progress hitherto in our sacred Order. I do further solemnly promise that I will never reveal or make known to any one any or either of the signs, hails, passwords, watchwords, initials, cyphers, emblems, insignia nor sign manual of the M. E. D. O. A. K., except to prove a

man claiming to be a brother of that degree, whom I shall have first duly proved in each of the antecedent degrees of progression in this Order. That I will instruct no one in the lessons, signs or insignia of the M. E. D., O. A. K., unless by express authority to that end from the M. E. G. Com. of the Three with which I am affiliated, or other acknowledged authority. I do further solemnly promise that I will at all times, and in all places, yield and observe prompt and implicit obedience, without remonstrance or question, to every mandate, command, order or request of my immediate G. Com. in all things touching or relating to the purposes of O. A. K., if in my power to do so. I do further solemnly promise that whensoever the principles which our Order inculcates shall be assailed in my own State or country, I will defend those principles with my sword and my life in whatsoever capacity may be assigned to me by the competent authority of our Order. I do further solemnly promise that I will ever cherish the sublime lessons which the sacred emblems of our Order suggest, and will, so far as in me lies, impart those lessons to the peoples of the earth—where the acorn falls from its parent bough, in whose visible firmament the Orion and Arcturus ride in their resplendent glories, and where the Southern Cross dazzles the eye with its corruscations of golden light, fit emblem of Truth. I do further solemnly swear that I will never induct or consent to the induction of any person into the mysteries of the sublime degree of the 3, unless by positive and express authority, nor till he shall have first been approved by at least thirteen M. E. Ks. of the local C. to which he is proposed for induction, except by express dispensation to that end from superior authority. I do further solemnly promise that I will faithfully keep secret every counsel of the M. E. Ks., whether in or out of conclave, which may be communicated to me to be so preserved as a secret of our Order, or whether it shall pertain to the person or affairs of a brother.

I do further solemnly promise that I will ever cherish the sublime creed of the M. E. K., and, with God's help, will, in my daily walk and conversation, aim to illustrate all the lessons which our Order teaches.

All this I do promise amid the solemnities of this occasion, while duly impressed with a just appreciation of the dignity of M. E. K. God help me that I fail not in my truth, lest my name shall be recorded on the roll of infamy.—Amen.

INSTALLATION.—G. S.

I, ———, duly impressed with the solemnity of this occasion, do promise that I will faithfully perform the duties of the office of G. S. of ——— T., or in any other T. in which I may be called to preside, to the best of my ability; that I will induct no one, nor authorize nor consent to the induction of any one into the first degree of the Order, until he shall have first received the ceremonies of the V., and the lessons of the A. B., K. G. N. and K. G. S.; and that I will faithfully preserve and keep all the books, papers and emblems of the T. which may be committed to my charge, and deliver the same to my successor in office when he shall have been duly installed; that I will carefully regard and obey all instructions to me from the superior authority of the Order; that I will preserve inviolate the secrets which may be communicated to me in office, and make known each and all of such, and only such, as I may be instructed thereto by superior authority of the Order, to the brothers in the T.

I do further promise that, with God's help, I will so demean myself in the presence of our brotherhood in the T. and elsewhere, and in my intercourse with men, that my daily walk and conversation shall illustrate the sacred principles of our Order. So help me God! Amen.

A. B.

I, ———, duly impressed with the solemnity of this occasion, do promise that I will faithfully perform the duties of the office of A. B. of ——— T., or of any other T. in which I may be called to preside, to the best of my ability. I do further promise that I will propound the solemn oath with which I am charged to prove a candidate, to no one in any place except a consecrated T. of this Order, nor to any one until I shall have duly proved him in the lessons of the V. I do further promise that with God's help I will so demean myself in office, in the presence of the brotherhood, and in my daily walk and conversation, that I shall illustrate the sacred principles of our Order. So help me God! Amen.

Third Degree.

1. "Whence." "How?" "Name it." "Thy watchword."
2. "Lier." "By the Ford." "Jabock." "Washington."

V.

W. O. C.—Gives * * *

K. L.—Who cometh? Who cometh? Who cometh?

W. O. C.—A man! We found him in the dark ways of the Sons of Folly, bound in chains and well nigh crushed to death beneath the iron heel of the oppressor. We have brought him hither, and would fain clothe him in the white robes of Virtue, and place his feet in the straight and narrow path which leads to Truth and Wisdom.

K. L.—Brothers! The purpose ye have declared touching this stranger is most worthy: let him advance to our Altar by the regular steps; instruct him in our chosen, solemn attitude, and let him give testimony of that which is in him.

K. L.—Divine Essence! God of our Fathers, whose inspiration moved them to mighty deeds of valor in the cause of Eternal Truth, Justice and Human Rights. We, their sons, would fain recognize the same presence and inspiration in this V. of the T., consecrated to the principles which they inculcated by precept and by example, and defended with their lives and their sacred honor. With the Divine Presence let holiest memories come, like incense to our souls, and exalt them with emotions worthy of the ceremonies of the supreme occasion. Amen.

Man! Thou art now in the V., and, if found worthy, will hence be ushered into the consecrated T., where Truth dwells amid her votaries; let thy soul be duly conscious of her presence, and go forth in exalted desire for her divine influence. Within those sacred precincts' reverence toward the Supreme Being, Patriotism, Love, Charity and good fellowship are inculcated and cherished. Infidelity to God or our country, nor hatred, nor malice, nor uncharitableness, nor their kindred vices, must enter there. "Love one another" is the hail of the Order into whose inner circle thou wouldst fain be inducted. Direct thy thoughts within at this supreme moment, and declare, as thou wouldst answer to a good conscience, is thy soul pure and fitted for the indwelling of Truth?

Answer, "Yes," or "No."

Is thy heart quickened with genial emotions toward thy fellow man?

Answer, "Yes," or "No."

It is well. If thou hast not answered truly, in obedience to the promptings of thy holier nature, so shalt thou be judged in the last day, when the secrets of thy heart shall be revealed and the actions and purposes of thy life on earth shall return to thy soul their fruits of bitterness or joy eternal. I charge thee, if thou art impelled hitherward by curiosity; if thou cherish other purposes in this regard than the highest and holiest which thy heart can conceive, it were better for thee that thy feet had never passed the threshold of our outer court. Our faithful and well beloved Brothers, who have conducted thee hither into this presence, are thy sponsors. A fearful responsibility is upon them, if thou should falsify their assurances to us, betray their trust, or stain thy manhood with unworthy actions, it will be their painful duty to publish thy shame, so that thou art expelled and ever after excluded from the society of honorable men.

Brothers, explain your obligations as sponsors for the candidate.

OBLIGATION OF THE SPONSORS.

"We do solemnly promise and undertake, amidst the inspiring associations of our sacred V., that the stranger whom we have introduced into this presence shall in all things prove himself a true man. That from his daily walk and conversation with his fellows, we guarantee his worthiness to be inducted into the sublime mysteries of our beloved Order. We do further promise and undertake for him that he shall faithfully keep secret whatsoever shall transpire in this presence. We do further promise that, if he shall be found worthy thereto and shall be advanced to the inner T. of our Order, that he shall reveal nothing which shall therein be made known to him, to be preserved as an inviolable secret. We do further promise that, in case he shall betray the confidence which he has inspired in us, we will hold it our bounden duty to see that he is expelled from the association of all honorable men. This we do promise, with the approbation of the Divine Spirit. Amen."

Hast thou heard and considered the words, promises and obligations of thy sponsors?

Answer, "Aye."

Wilt thou, imploring aid from the Divinity within thee, perform unto the end that which they have promised in thy behalf?

Answer, "I will."

It is well! God help thee unto the end.

It is now my duty to explain the principles which our Order inculcates, holding them for sublime and eternal truths, and which we, as an organized fraternity, and as individuals, aim to illustrate in our lives and conversation, as well in our intercourse with men as in our sacred conclave. Listen to the words of wisdom, and let them sink deep into thy heart.

DECLARATION OF PRINCIPLES.

1st. Essence, Ethereal, Eternal, Supreme—by us called God!—hath created, pervades and controls the Universe! dwells in man; and is the Divinity within him!

2d. All men are endowed by the Creator with certain rights—equal only so far as there is equality in the capacity for the appreciation, enjoyment and exercise of those rights—some of which are inalienable, while others may, by voluntary act, or consent, be qualified, suspended, or relinquished, for the purposes of social governmental organizations, or may be taken away from the individual by the supremacy of the law which he himself has ordained, in conjunction with his fellows, for their mutual protection and advancement toward perfect civilization.

3d. Government arises from the necessities of well organized society.

4th. Right government derives its sole authority from the will of the governed, expressly declared.

[The majority should express such will, in the mode which the unanimous voice shall approve; always guaranteeing to each individual, unless he shall have been restrained by the law, the privilege and opportunity to make known his opinions and express his will in regard to all matters relating or pertaining to the government.]

5th. The grand purpose of government is the welfare of the governed; its success is measured by the degree of progress which the people shall have attained toward the most exalted civilization.

6th. Government founded upon the principles enunciated in the foregoing propositions is designated "Democracy." [The division of Territory where it exists is called, usually, a "Republic," sometimes a "State."]

7th. Reflection, observation and experience, seem to have established in the minds of wise and impartial men the conclusion that "Democracy," properly organized upon the great principles which our Revolutionary ancestors—patriots and sages—held, inculcated and defended, best achieves the grand and beneficent ends of human government.

8th. The Government organized and existing in the original Thirteen States of North America, when they had severally and unitedly renounced their allegiance to the Government of Great Britain, and dissolved their former colonial relations, we regard as the wisest and best adapted to the nature and character of the people inhabiting the Continent of North America at the present day. Under the benign influences of that Government a nation has arisen and attained a degree of power and splendor which has no parallel in the history of the human race.

9th. The Government designated "The United States of America," which shall blazon the historic page, and shed its light along the path of future ages, was the transcendent conception and mighty achievement of wisdom, enlightened patriotism and virtue; which appear to have passed from earth, amidst the fading glories of the Golden Era, which they illustrated with immortal splendor. That Government was created originally by thirteen free, sovereign and independent States, for their mutual benefit, to administer the affairs of their common interests and concerns; being endowed with the powers, dignity and supremacy, and no further, or other, which are distinctly specified, and warranted

and conferred by the strict letter of the immortal compact, "The Constitution of the United States."

I, ———, fully comprehending and appreciating the Declaration of Principles, which I have just heard pronounced, hold them for truth—to cherish them in my heart of hearts—to inculcate them amongst my fellow men—to illustrate them, as far as in me lies, in my daily walk and conversation, and, if needs be, will defend them with my life. I appeal to that Divine Essence which created and rules the Universe, and dwells in me, to witness the sincerity of my vows. I do solemnly promise, that should I, from my own volition, or from adjudged unworthiness, advance no farther than this V—— of the T——, consecrated to the rites and mysteries of the Brotherhood, to which I purpose to be inducted, I will never reveal, or make known, to any person or persons, by sign or signs, word or words, nor in any other manner, the ceremonies in which I have just taken part, nor the names, nor persons of those who have participated with me, nor any part, nor any one of them, nor any single word, nor thing, which I have heard, or have seen herein; nor any purpose which I have learned or conjectured as the leading purpose of the Brotherhood whose inner Temple I desire to enter. To the faithful performance of all which, in the presence of these witnesses, my worthy Sponsors, I pledge my most sacred honor. Amen.

Friend! Thou art well and truly informed touching the grand principles of an Order, whose highest purpose is to teach, cherish and inculcate those principles by precept and by example, and to defend them wheresoever assailed; whose other purpose is to love and cherish one another, and to relieve the worthy in their distress, giving our first care to our own Brother, and to those who are nearest and dearest to him. Remember, that as a fraternity, we inculcate neither sectarianism nor partisanship, only demanding unity in sentiment touching immutable principles.

(Here endeth the lesson of the V.)

(Instruct in the Sign.)

Dost thou now sincerely desire to advance, or shall our worthy Brothers conduct thee to the place where thou last saw the light of Heaven, and return thee again to the path from which thy feet have been so lately turned aside? Listen to the words of thy Sponsors.

Sponsors—I would advance onward and upward, even to the Temple where Truth dwells serenely. I would fain worship at her shrine through all of life to me on earth.

Friend! Sayest thou so?

Answer "Aye."

So be it. Thou shalt advance.

Thy sponsors will deliver thee to the W. of the T., who will conduct thee to the Most Ancient and the Sages, who will instruct thee in wisdom, and will give unto thee a new name.

May not their words fall upon ears which cannot hear! Nor their hands fall upon a head that will not learn!

Thou wilt now pass to the sacred precincts, where thou shalt be hailed Brother! See that thou return hither a wiser and a better man.

Conduct our Neophyte to the Most Ancient and our Sages. See to it that ye make his pathway smooth. Let the air be redolent with incense; and let it breathe the sweetest music upon his ear, so that the pursuit of knowledge shall be to him a continual joy and inspiration.

¶.

W. O. C.—Gives * * *

K. C.—Who cometh? who cometh? who cometh?

W.—A N., whom our worthy brother L. of the V. commanded us to deliver to the C. of the T. He is from the outer darkness, and would journey East for light and instruction.

K. C.—He should have received his first lesson in the V. I would be assured of his proficiency.

Let the N. advance the signs in which he has been instructed.

K. C.—'Tis well. I will conduct thee to the A. B.

A. B.—Who cometh? who cometh? who cometh?

K. C.—A N., whom our worthy Brother W. has brought hither by command of our worthy L. of the V. I have proved him, and found him duly proficient in the lesson he has received. He fain would journey East for instruction.

A. B.—His desire shall be gratified. But it is my duty to admonish him touching the trials and perils he needs must encounter, and to demand of him a solemn obligation, first giving him assurance that such obligation requires of him nothing inconsistent with his duty to God! to his country! to his family! or to himself. N., with this assurance, are you now willing to take such an obligation?

N.—I am.

A. B.—Then place yourself in the attitude in which you plighted your solemn vows in the V., holding in your right hand the sacred emblem of our Order.

OBLIGATION OF THE N.

I, ———, in the presence of God and many witnesses, do solemnly declare that I do herein, freely, and in the light of a good conscience, renew the solemn vows which I plighted in the V——. I do further promise that I will never reveal, nor make known, to any man, woman or child, anything which my eyes may behold, or any word which my ears may hear, within this sacred T——, nor in any other T——, nor in any other place where the Brotherhood may be assembled. That I will never speak of, nor intimate any purpose or purposes of this Order, whether contemplated or determined, to any one, except to a Brother of this Order, whom I know to be such. That I will never exhibit any or either of the emblems or insignia of the Order, except by express authority granted to that end, and that I will never explain their use or signification to any one not a brother of this Order, whom I know to be such, under any pretence whatsoever, neither by persuasion nor by coercion. That I will never reveal nor make known to any man, woman or child, any or either of the signs, hails, passwords, watch-words, initials, nor initial letters, belonging to this Order, neither by voice, nor by gesture, attitude or motion of the body, nor any member of the body, nor by intimation through the instrumentality of anything animate or inanimate, or object in the heavens, or on the earth, or above the earth, except to prove a man if he be a Brother, or to communicate with a Brother whom I shall have first duly proved or known to be such. That I will never pronounce the name of this Order in the hearing of any man, woman or child, except to a Brother of this Order, whom I know to be such. That I will ever have in most holy keeping each and every secret of this Order, which may be confided to me by a Brother, either within or without the T——, and rather than reveal which I will consent to any sacrifice, even unto death by torture. I do further promise that I will never recommend for membership to this Order any man who is not a citizen of an American State, except by dispensation to that end, by the competent authority of the Order—citizenship always resulting from nativity, or from due process of law in such case provided—neither any person who has not attained the age of twenty-one years; neither a man unsound or infirm in body or in mind; neither any one of African descent, whether slave or freeman; neither an avowed and acknowledged atheist; neither a person of bad repute. That I will ever cherish towards each and every member of this Order fraternal regard and fellowship; that I will ever aid a worthy Brother in distress, if in my power to do so; that I will never do wrong, knowingly, to a Brother, nor permit him to suffer wrong at the hand of another, if it shall be in my power to warn him of danger or prevent the wrong. I do further promise that I will, at all times, if needs be, take up arms in the cause of the oppressed—in my country first of all—against any Monarch, Prince, Potentate, Power or Government usurped, which may be found in arms, and waging war against a people or peoples, who are endeavoring to establish, or have inaugurated, a Government for themselves, of their own free choice, in accordance with, and founded upon the eternal principles of Truth! which I have sworn in the V——, and now in this Presence do swear, to maintain inviolate, and defend with my life. This I do promise without reservation or evasion of mind, without regard to the name, station, condition or designation of the invading or coercing power, whether it shall arise within or come from without! I do further promise that I will always recognize and respond to the hail of a Brother, when it shall be made in accordance with the instructions and injunctions of the Order, and not otherwise. I do further promise that, with God's

help, I will ever demean myself towards my fellow men, and especially towards the Brotherhood, as becometh a true man. I do further promise that, should I cease to be a member of this Order, either of my own volition or by expulsion, I will hold and preserve inviolate my solemn vows and promises herein declared, as well as while I am in full fellowship. All this I do solemnly promise and swear sacredly to observe, perform and keep, with a full knowledge and understanding, and with my full assent, that the penalty which will follow a violation of any or either of these my solemn vows, will be a shameful death, while my name shall be consigned to infamy, while this sublime Order shall survive the wrecks of time, and even until the last faithful Brother shall have passed from earth to his service in the Temple not made with hands! Divine Essence! and ye men of Earth! witness the sincerity of my soul touching these my vows!

Amen!

CHARGE.

A. B.—Neophyte, thy progress from the outer darkness to this Presence, and thy proficiency in the sublime lessons, which have been given thee to learn, give assurance that there is one more votary to eternal Truth rescued from the throng which wear the galling chains of Error. Thy journey is well nigh accomplished. Fain would I tell thee that thy trials are passed, but it is not so; yet, I will give thee such caution and admonition as will serve thee much. The Sons of Folly will beset thy path, and aim to turn thee back to their dark haunts; will scoff and buffet thee; peradventure, will seek thy life. Then put thy Trust in God and Truth. Still, thy journey leadeth due East, until thou art hailed by the G. S., who will further instruct thee, welcome thee, Brother, in our Inner Court, and give unto thee a new name. Beware, lest thou bear thee toward the North too far, and lose thy way, and perish amid the moaning pines, which crown the rugged hills; sighing ever in rough harmony to the icy blasts, or amid the hoary, moss-clad rocks, whose yawning chasms open wide and bottomless to the hapless wanderer. As well take heed, lest the balmy zephyrs from the golden South entice thee too far thither. There the gentle winds will cool thy fevered temples, and awake thy senses in delirious joy; yet they bear too oft the deadly malaria, and minister to death in his awful revelry. We have a trusty Brother Guardian on either side thy way, who, true and constant at their posts, perchance may hail thee, when thou wilt tarry, should he bid thee; receive what he shall offer, and give thy earnest heed to all his words. Remember, the only path which leads where Truth and Wisdom dwell together, their fairest sister, Virtue, traced. It leadeth onward, upward, straight. It is paved with gems, and pearls and gold. It is bordered with perennial flowers, whose perfumes all thy senses entrance. Neophyte, be thy watchword—Onward! Onward! Onward!

K. G. N.

K. G. N.—Who cometh? who cometh? who cometh? Advance!

K. C.—A N., by command of our A. B. in the West, journeying toward the East to receive light and instruction.

K. G. N.—Then he has left the straight path, and lost his way. Danger is in every step he advances. I am from the North not long since. The barren wastes are white with the bleaching bones of such as he, and the yawning chasms send up a horrid stench from Death's late carnival! Bid him turn back. He has forgotten the instructions of our A. B. Was he not charged to follow the straight and narrow path which Virtue has traced?

K. C.—True! We entered upon the straight path; but ere we had proceeded far, the Sons of Folly beset us and drove us from our course with violence. We were sorely bruised. We were bewildered and lost our way. Wilt thou direct us hence?

K. G. N.—I will; but first I must prove him that I may know by what right he claims my care and assistance.

K. C.—Lo? He hath a Sign!

K. G. N.—'Tis well. Hath he a password?

K. C.—He hath; and will give it.

K. G. N.—'Tis well. Thy watchword?

N.—Onward! Onward! Onward!

K. G. N.—'Tis well. Tarry and refresh thyselfes; then depart due South. Shouldst thou cross the path thou seekest, and reach the camp of our G. in the South, he will further instruct thee. Thy watchword still—Onward! Onward!

K. G. S.

K. G. S.—Who cometh? who cometh? who cometh? Strangers, advance. Declare thy way and purpose.

K. C.—I come with this N. from our worthy A. B. in the West, who commanded us to journey due East to the M. E. G. S. and the Sages for light and instruction. He charged us to follow the straight path. We had not journeyed far when we were beset by the Factionists, Fanatics, and Sons of Error and Folly, who did wound and bruise us sorely, because we would not turn back with them to their dark and devious ways. In brief, we lost our path, and would have perished amid the snows of the icy North, or sunk into the yawning chasms of the rocks, but that the worthy K. G. N. did hail us as we passed his tent, and gave us wine and bread, instructed us in wisdom, and turned our faces hitherward. Wilt thou show us our path?

K. G. S.—I will. But first I would prove thy friend. I know thee well for a true man. Let the Neophyte advance the sign.

K. G. S.—'Tis well. Hath he a password?

K. C.—He has.

K. G. S.—Bid him give it me.

'Tis well. Thy watchword?

[N.—Onward! onward! onward!

[K. G. S.—'Tis well. Tarry and refresh yourselves, and I will instruct you further. Happily, thou didst approach my tent, else thou and thy friend might have perished together in the trackless fen, or perchance thy limbs had wearied and thy heart become faint in thy weary way under the scorching rays of the meridian sun, or inhaled the rank poison, which, distilled in the cool air of night, swathes the heated brow in the death damp, which no tender hand can wipe away, or, peradventure, the soft gales laden with perfume and breathing the syren's entrancing melody, had lulled thy soul to rest in inglorious ease to destruction. Not yet is thy Neophyte fitted for the field of labor. His soul must be attuned to the harmony of great thoughts, to the conception and achievement of mighty deeds and purposes. Our brothers there are doing battle in the cause of eternal Truth. They have no place for Neophytes. When he shall have reached our sacred T., whose spires are glistening in the dawning rays of Truth's resplendent sun; when he shall have drunk deep from the fountains of Wisdom, which send forth their streams to cherish and gladden noble manhood, then shall he don our sacred armor, rush to the deadly breach where factions' darling hosts are gathered, and, waving aloft our holy banner, consecrated to Freedom, Truth and Virtue, shall bear it on to victory, or die beneath its folds. Conduct him again to the straight and narrow path, thence onward due east to our G. S., and the sages of the T. Cheer his heart, beguile his way with tales of daring deeds. Let the watchword be ever and ever—Onward! Onward! Onward!

G. S.

K. C.—We have attained the end of our journey. The W—s of the Eastern Tower have sounded the alarm. Assume the attitude in which thou wert instructed in the V. Fall upon thy knee in the posture which best expresses humiliation. He that humbleth himself shall be exalted. Thou shalt rise again to welcome the glad light which glows resplendent around our holy place, where Truth, Virtue, Wisdom, dwell together, and their altars ever burn with the incense offerings of their votaries.

(Kneels upon his left knee.)

G. S.—Who cometh? Who cometh? Who cometh?

K. C.—M. E. G. S., I have brought a N. He is from the West and hath journeyed East for instruction in Truth and Wisdom. He is a man.

G. S.—A man! sayest thou? Methinks that posture becometh not a man, formed in the image of his Creator. It doth imply debasement—servitude.

K. C.—Servitude, M. E. G. S., but not debasement. Two brothers of our Sacred Order found him bound in chains, and upon his neck a heavy yoke. Our worthy brothers, as is their wont, did break his fetters, cast away his galling yoke, and brought him to our V., where he proved himself a true man. So did our A. B. prove him, and gave to him our sacred watchword. So did our worthy G—s N. and S. prove him by our signs, and by his proficiency in the lessons of our Order. Still, M. E. G. S., he serveth.

G. S.—Serveth? Whom? What?

K. C.—God, and his country!

G. S.—'Tis well. Such service well becometh a man. By the authority vested in me by the S. C. of our Order, I give him welcome to our sacred B.—Pronounce the name by which he is known among his fellow men. I would give him a new name.

Invocation.

[Instruct.]

OPENING.

Divine Essence! We would recognize Thy presence in our T., consecrated to Truth. Let holiest memories come, like incense to our souls—memories of our ancestors' virtues and their glorious deeds in the holy cause of Truth, Justice, and the Rights of Man—inspiring emotions holy, exalted, worthy of the ceremonies of this sacred place. May each heart in this presence to other beat in unison, with genial sympathies, while our souls, as one, glow with the emotions of our holier nature. May our cherished brotherhood so live that when we shall have done with earthly things we may be hailed for service in the Temple not made with hands, eternal in the heavens. Amen.

CLOSING.

Divine Essence! With grateful hearts we recognize the Holy Presence, Inspiration and Guidance during the ceremonies and deliberations of the occasion. Deign to go with us in our several homes, to our chambers of repose—so shall gentle slumbers renew our manhood's strength for better service on earth, the asperities of our grosser nature be subdued and chastened, our souls fitted for the upper sphere, and welcomed for service in the Inner Temple there by the hail, "Well done." Amen.

ORDER OF BUSINESS.

1. Ceremonies of opening.
2. Reading and approval of minutes of preceding meeting, and reports of Secretary and Treasurer.
3. Balloting for candidates recommended at a former meeting.
4. Induction of candidates.
5. Reading and consideration of communications from other organizations.
6. Nomination of candidates and reference to committee.
7. Propositions for the good of the Order, including immediate purposes and plans, and their consideration and discussion.
8. Lecture.
9. Information concerning the condition of members, whether any one is sick or in distress, requiring aid and sustenance.

TREASON IN INDIANA!

Expose of the Sons of Liberty---Official Report of Gen. Carrington---Extent of the Organization---Vallandigham Supreme Commander---Northern and Southern Traitors Work Together, &c., &c.

GEN. CARRINGTON'S REPORT.

HEADQUARTERS DISTRICT OF INDIANA, NORTHERN DEPARTMENT, }
INDIANAPOLIS, INDIANA, June 28th, 1864. }

GOVERNOR:—In compliance with your request, I place in your hands a partial outline of the nature, work and extent of a disloyal society or order, now operating in the State of Indiana, under the name of "SONS OF LIBERTY."

I. NATURE OF THE ORDER.

First, It is both civil and military. In its first relation it declares principles of ethics and politics, for adoption and dissemination, that are hostile to the Government of the United States. In the latter relation it assumes to organize armies for "actual service" in support of those principles, treating the United States Government as their enemy, and that of the Rebellion as their friend.

Second, It is secret and oath bound.

Third, It is despotic and absolute. The penalties of disobedience to its officers are unlimited, including the death penalty itself.

II. PRINCIPLES OF THE ORDER.

First. Absolute, inherent State sovereignty.

Second. The union of the States as but voluntary and temporary, and revocable at the will of any individual State, so far as concerns that State.

Third. Denies to the general Government the power to enforce its laws, if it be the choice of a State to reject them.

Fourth. Recognizes the existing Rebellion as legitimate, legal and just.

Fifth. Holds revolution against the present Government as not only a right, but a duty.

Sixth. Holds obligations to the order as paramount to those due a single State or the United States.

Seventh. Declares its purpose to stop this war, treat with Rebels, and make a treaty based upon the recognition of grades of civilization and race.

Eighth. Declares a law of races one of Caucasian supremacy, and one of African servitude.

Ninth. Pledges a crusade in favor of all peoples attempting to establish new governments of their own choice, as against existing rulers or authorities.

Tenth. Accepts the creed of the Rebellion, its logic, its plans and its principles, as the nominal theory of Democracy, and its own bond of coherence and ultimate success.

III. EXTENT OF THE ORDER.

"Constitution of Supreme Council of the States," that is, of all States that may join, recognizing the primary independence of each State. "The Supreme Commander of this Council is Commander-in-Chief of all military forces belonging to the Order in the various States, when called into actual service."

OFFICERS FOR 1864 AS REPORTED.

C. L. Vallandigham, of Ohio, Supreme Commander.

Robert Holloway, of Illinois, Deputy Supreme Commander.

Dr. Massey, of Ohio, Secretary of State.

OFFICERS.

H. H. Dodd, Indianapolis, Grand Commander.

H. Heffren, Salem, Deputy Grand Commander.

W. M. Harrison, Indianapolis, Grand Secretary.

"The members of this Council, additional to the regular officers, include, *ex officio*, the Grand Commander's Staff, and all military officers above the rank of Colonel."

IV. OPERATIONS OF THE ORDER.

A few facts, derived from many concurrent sources, give significance to passages in the constitutions and rituals. Of some you were advised at the time, thus:—

1st. The outbreaks in Eastern Illinois were mainly checked by leaders of this Order, on the ground that such outbreaks were premature. This information comes from Canada, Michigan, Illinois, and other quarters.

2d. A few days before the attack of Forrest upon Paducah, I was informed that the Temples of the O. A. K. in Northwestern Illinois expected such an attack, and that Forrest would cross into Illinois, and raise the standard of revolt. He came to Paducah, but was repulsed.

3d. On the day that Morgan first entered Pound Gap, I was informed at Indianapolis, in the morning, that Morgan was about to enter Kentucky, of which you were at once advised. At 3, P. M., you showed me a telegraph from General Burbridge, that Morgan was in the Gap. This information, derived from you, was communicated to the secret Order with my permission. Upon this, two members of the Order, both prominent, one Col. W. A. Bowles, of Buena Vista notoriety, and the other Judge J. F. Bullitt, of the Supreme Court of Appeals of Kentucky, was soon reported to have stated that "Morgan must be stopped; he was too soon; the Order was not ready for him." Judge Bullitt, who had come to receive the new ritual (S. I.), took the first train for Kentucky that day. The fact was, that Morgan was stopped. The incidents following and attending the visit of Major General Lindsay from Kentucky, you are familiar with, and the circumstances under which Morgan threw part of his force into Kentucky, when Gen. Burbridge moved towards Virginia.

Fourth. Information was given you of the visit of Vollandigham to Detroit, his projected trip to Chicago, of the meeting of the Grand Council of Indiana, June 13, of the proposed adjournment and meeting at Hamilton, June 15, and that Vollandigham's immediate recall was subject of debate, and the prospect of his being at that time at Hamilton. At least one Rebel officer left Windsor, C. W., and visited Hamilton four weeks before, in the confidence of disloyal persons, of which I was advised at that time, by telegraph through Gen. Noble.

Fifth. Five days before Morgan attacked Mt. Sterling, and the L. and L. R. R. was severed, written report was sent, by disloyal persons, of which I have the originals, that the road was quiet, that "no mules," (United States soldiers,) were on the line, and that a glorious work would commence the coming week.

Sixth. A courier intercepted between Frankfort and Louisville, who reported to me at Louisville, as I was starting for Indianapolis, claimed that Forrest was moving upon Southwestern Kentucky, and that a portion of Buckner's command would join the fragments of Morgan in Western Virginia. Two days after Forrest defeated Sturgis; Buckner, however, was west of the Mississippi. I give these among many facts to show that there is a close correspondence of design and feeling between traitors North and Rebels South. The whole plot of the Order herein referred to, is in harmony with forcible interruption of the war.

V. PURPOSES OF THE ORDER.

It seems that the main purpose is political power, by union with the South, regardless of men or measures. The Eastern and Western Council leaders differ as to means to this end; and again the Radicals and Conservatives differ at the West.

Very respectfully yours,

HENRY B. CARRINGTON,

Brig. Gen. Com'g Dist. of Indiana.

His Excellency Governor O. P. MORTON, Indianapolis, Indiana.

